60p

THE Unexplained

MYSTERIES OF MIND SPACE & TIME

81

Psi warnings
UFO photos exposed
Lake monsters surface
Leys' hidden powers
Window areas

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THE Unexplained
MYSTERIES OF MIND SPACE & TIME

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Windows on another world?

Why is it that certain areas of the world seem to be focal points for mysterious happenings? Are these 'window areas' gateways to the unknown? JENNY RANDLES discusses some of the known examples

'IT HAS BEEN OBSERVED, on more than one occasion, that there exists [*sic*] peculiar haunted regions upon the face of this planet. These enigmatic "window areas", which serve as focal points for UFOs, mystery animals, and all manner of unusual phenomena, are often as puzzling as the "Things" they host.' So wrote American phenomenologist David Fideler as he opened a major survey of one such 'window', in Michigan, USA, for the magazine *Fortean Times*.

Windows, doorways, gateways or portals into the unknown have been talked about for a very long time. Local legend sometimes associates paranormal happenings with certain spots. Knowes, or Neolithic burial mounds, are often regarded as such magical places; one story tells of two Orkney fiddlers who were walking past a knowe when suddenly, in the middle of a sentence, one disappeared. Years later the remaining fiddler was passing the mound when suddenly his companion was back, his eye still as bright and his beard still as black as so many years before, and on his lips the end of the sentence he had been saying when he disappeared.

A favourite science-fiction theme is of the man who suddenly steps through a time or space warp into another world. The famous movie *2001 – a space odyssey* shows star travellers reaching their destination by such

Stonehenge, fascinating in the great antiquity that hides its origins from modern knowledge. Ancient sites like this are often associated with strange phenomena and events

A giant explosion whose cause was never explained occurred on 1 January 1970 at Pullman (below), a suburb of Chicago (left) on the shore of Lake Michigan. This, added to the many other reports of queer events in the region, has made the Michigan Anomaly Research Group study team believe that Lake Michigan is a window area

a route. Even modern music ensures that this concept remains in our consciousness. The rock group The Moody Blues had a hit with a song called *Slide zone*, describing the effects of falling through a window in the framework of space. So clearly this is a familiar idea. But just what evidence is there for the existence of such windows?

David Fideler is a member of the Michigan Anomaly Research Group, set up to investigate the window concept scientifically. Here is just one example of the kind of case the team has on its records. They believe it suggests that Lake Michigan constitutes a window area.

On 31 March 1897 a brilliant white light appeared in the sky over Galesburg. It was accompanied by a strange crackling sound.

Ten days later, fishermen at Pine Lake observed an 'alien' animal, something like a panther – panthers are not indigenous to Michigan. It made a 'terrible noise' and was blamed for the slaughter of local livestock.

On 6 February 1901, a mysterious fall of dust-like material descended inexplicably on Paw-Paw on a perfectly calm day.

In May 1954 a motorist at La Porte (a nicely synchronous French name that means 'the door') observed three oval UFOs that gave out beams of light. His car engine and radio failed while the UFOs flew by overhead.

Five years later, a young mother at Sister Lakes started a wave of sightings of gorilla-like 'furry' humanoids similar to the bigfoot or sasquatch.

On 1 January 1970 a gigantic explosion rocked Pullman at a quarter past midnight. Windows were broken, things fell from shelves, and a mysterious large hole appeared in

'Light ball' phenomena have been reported at two localities in France – the town of Draguignan at the foot of Malmount hill (above) and the district of Aveyron (below). Such anomalous events are considered to be a strong characteristic of a window area

the frozen surface of a lake 200 yards (180 metres) from the shore, throwing great chunks of ice high into the air. The unexplained blast was felt 4 miles (7 kilometres) away.

Lastly, in August 1976 several witnesses at New Buffalo saw a misty white object floating over a field; it was interpreted by one witness as a ghost and by another as an angel.

All these, and many other weird experiences in the vicinity, imply that there may be something strange about the place. Sceptics may claim that *any* populated area would reveal a similar catalogue if researched thoroughly enough, but there is sufficient evidence to prove that certain areas record far more than their fair share of mysterious phenomena.

The Devil provides a clue

Etymological evidence sometimes provides a clue to the discovery of window areas. For if an area has always experienced a large number of strange events, this may be reflected in its name. Loren Coleman, an American writer on the paranormal, has conducted a study of what he calls 'Devil names', locations whose names contain 'Devil', or the equivalent in the local language. He theorises that these places often receive their names because of their reputation – for example, rumours of terrifying encounters would in ancient times have been directly linked with the Devil. Coleman analysed a large number of such places throughout the USA, and found that very often they were rich in a wide variety of peculiar events. He concluded: 'Geographical "Devil names", worldwide, may indicate . . . locales high in Fortean energy and strangeness. These places deserve some extra attention. . . .'

David Fideler concurs. He points to an area around Draguignan in France (the name is possibly derived from 'dragon') and a nearby hill, le Malmount, which translates into English as 'the evil mountain'. Several strange incidents are reported to have taken place there – including the appearance of mysterious floating balls of light, and the mountain-top confrontation between a car and humanoid figures that emerged from a 'glow'.

This kind of 'light ball' phenomenon is in fact the commonest occurrence in an apparent window area, and must be assumed to be important. The similarity to ball lightning (see page 218) is obvious. Ball lightning, however, occurs in certain well-defined meteorological conditions, whereas there appears to be no such restriction on when and where the window area light balls can appear. It seems fairly likely that the light balls, like ball lightning, are electrical effects; but, whereas ball lightning is caused by a static electrical charge in the atmosphere, light balls may be caused by a charge in the ground itself, produced by some kind of magnetic anomaly.

The catalogue of events at Aveyron in France is typical of experiences at a window area. François Lagarde was the author of an excellent study of this affair that appeared in *Flying Saucer Review* and the French UFO journal *Lumières dans la nuit*.

The story concerns an isolated farming family who had lived in the depths of the countryside for many years. On 15 June 1966 they saw a series of light balls, which were about 4 feet (1.2 metres) in diameter, floating about their large farmyard, climbing over hedges and seemingly inspecting things. They disappeared by 'blending into' a large

opaque vertical cylinder of light in a nearby field. Over the next few years, these light balls were seen frequently, the cylinder always appearing with them. It was on the night of 11 January 1967, however, that the family experienced what appears to have been the most bizarre phenomenon of all.

The farmer's son decided to take his car and pursue one of the light balls. He saw some of the balls blend into the cylinder, only one of them remaining outside it. As he approached the object, which was hovering above the road, his car lights and engine cut out. Desperately he tried to restart the car and turn on the internal light – but nothing happened. He had no power at all. He felt unable to move. Suddenly a small saucer-shaped object flew towards him, straight across the fields. It had two small domes on top, and inside, surrounded by a greenish haze, were two humanoid figures wearing green overalls. The UFO came closer, and then departed with a blast of heat. The metallic road sign close to him began to vibrate visibly as the UFO flew away. Eventually the witness recovered and was able to return home, but he suffered strange reactions for some time afterwards. At first he could not sleep; then he slept for 20 hours or more. He found himself floating as if out of his body; he also experienced temporary limb paralysis on several occasions.

Clearly these balls of light that seem so often to invade window areas are very odd things indeed – capable of inducing quite disturbing effects.

To return to Loren Coleman's link between 'Devil names' and strange occurrences. There are many 'Devil names' in Britain, although sometimes they are of a local nature and not readily found on maps. Boggart Hole, Clough, in north Manchester, for example, is so named because of frequent meetings here with the 'boggarts' – a northern name for spirits or ghosts.

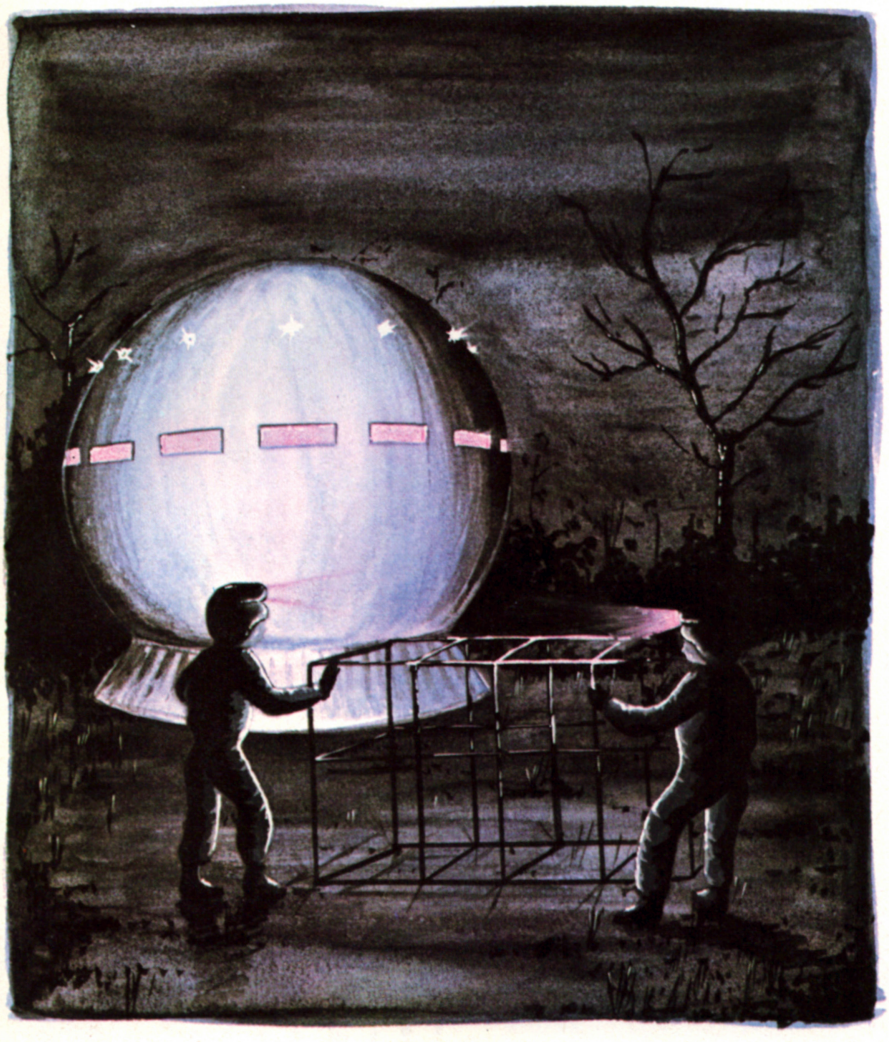
One of Britain's most frightening close encounter events took place at the Devil's Garden, a secluded spot beside the River Weaver, near Frodsham in Cheshire. The date was 27 January 1978. At 5.45 p.m. four men in their late teens were wandering through some meadows close to a weir. They had to admit that they were poaching, which meant that they were rather unwilling to discuss their story. But on this night they were to bag rather more than they had bargained for.

They saw a strange object floating along the surface of the river from the direction of Weaverham. It was about 20 feet (7 metres) above the ground, and at first they took it to be a satellite that was out of control (a Soviet satellite had crashed in Canada a few weeks earlier, so this was a natural assumption). The 'satellite', a round silvery object with a small skirt underneath, floated down into the nearby undergrowth, emitting flames as it did so. It sat there, immobile and eerie, making a sound like rushing wind.

Below: Devil's Garden, the scene of a frightening close encounter that took place on 27 January 1978. The secluded spot lives up to Loren Coleman's theory that place names with 'Devil' in them have a high incidence of weird occurrences

Bottom: Boggart Hole, Clough, is another of Britain's place names that indicate a history of mysterious encounters. 'Boggart' is a northern name for ghosts

The men were very scared, of course, but well hidden in the bushes, so they felt reasonably secure. They gazed in amazement as a peculiar bluish glow, which may have been ultra-violet light, emanated from the object; it hurt their eyes to stare at it. Just as they were about to run, with thoughts of radioactivity now uppermost in their minds, a 'man' appeared around the side of the object. He surveyed some cows in a nearby field, which were standing unnaturally still, perhaps through fright. A moment later, he went back round the craft and returned with a colleague; between them they carried a



frame-like structure not unlike a cage.

The men wore silver suits and helmets that bore lamps. They placed the large frame-like structure, which appeared to be very light, around one of the cows, and proceeded to take measurements by moving some struts up and down. The four men had by now had enough and fled the scene, no doubt thinking that they might be next on the list for inspection, and not relishing the thought. They ran until they reached the village; one of them felt a strong 'pulling' sensation tugging him backwards by his genitals. These were sore for some days afterwards, and red as if sunburned – needless to say, this was out of the question in an English winter!

Above: two silver-suited figures emerged from a shiny round object at the Devil's Garden in Cheshire and took measurements of a cow in the nearby meadow. They were seen by four youths, one of whom was left with a painful reminder of the close encounter

Right: the twisted wreck of the Silver Bridge at Point Pleasant in West Virginia, USA. On the night the bridge collapsed without a known cause, balls of light were seen in the sky

Macabre horror

Undoubtedly the major proponent of the window area theory is American journalist and collector of oddities John Keel. His restless pursuit of the myths and monsters, falling frogs and flying saucers that haunt his native land is pervaded by the wry humour that so characterised the writing of Charles Fort. But to read John Keel's work gives one a sense of macabre horror. It is hard to handle the idea of his characters being real, so it is comforting to think of them as roles for Vincent Price or Christopher Lee. But what Keel has to say he undoubtedly means us to take very seriously indeed.

One window he claims to have found is in West Virginia. For months during 1967, local citizens were plagued by an horrific apparition, a winged humanoid dubbed 'Mothman' (see page 1167). There were also cold spots, space messages and meandering light balls. Warnings were received telepathically and from mysterious aliens that the current Middle East situation might escalate into a third world war, and that a nationwide power failure was imminent. Few people took any notice of these things, but Keel knew better. On 15 December 1967 he sat watching the television news, sure that *something* was about to happen.

Over in West Virginia, it was the busy evening rush hour. At Point Pleasant an old steel bridge carried the road across the Ohio River. Under the abnormal load of a traffic snarl-up it creaked and groaned, tottered and swayed. Then, suddenly, it snapped. Cars and screaming people were plunged to their doom. Bodies and wreckage floated on the icy surface as the night set in. Thirty-eight people were dead. Meanwhile, local residents who had been spared the disaster looked into the sky and saw, bobbing up and down above the river, meandering balls of light.

Point Pleasant was right in the middle of Keel's West Virginia window.

On page 1626: separating truth from rumour in reports from window areas

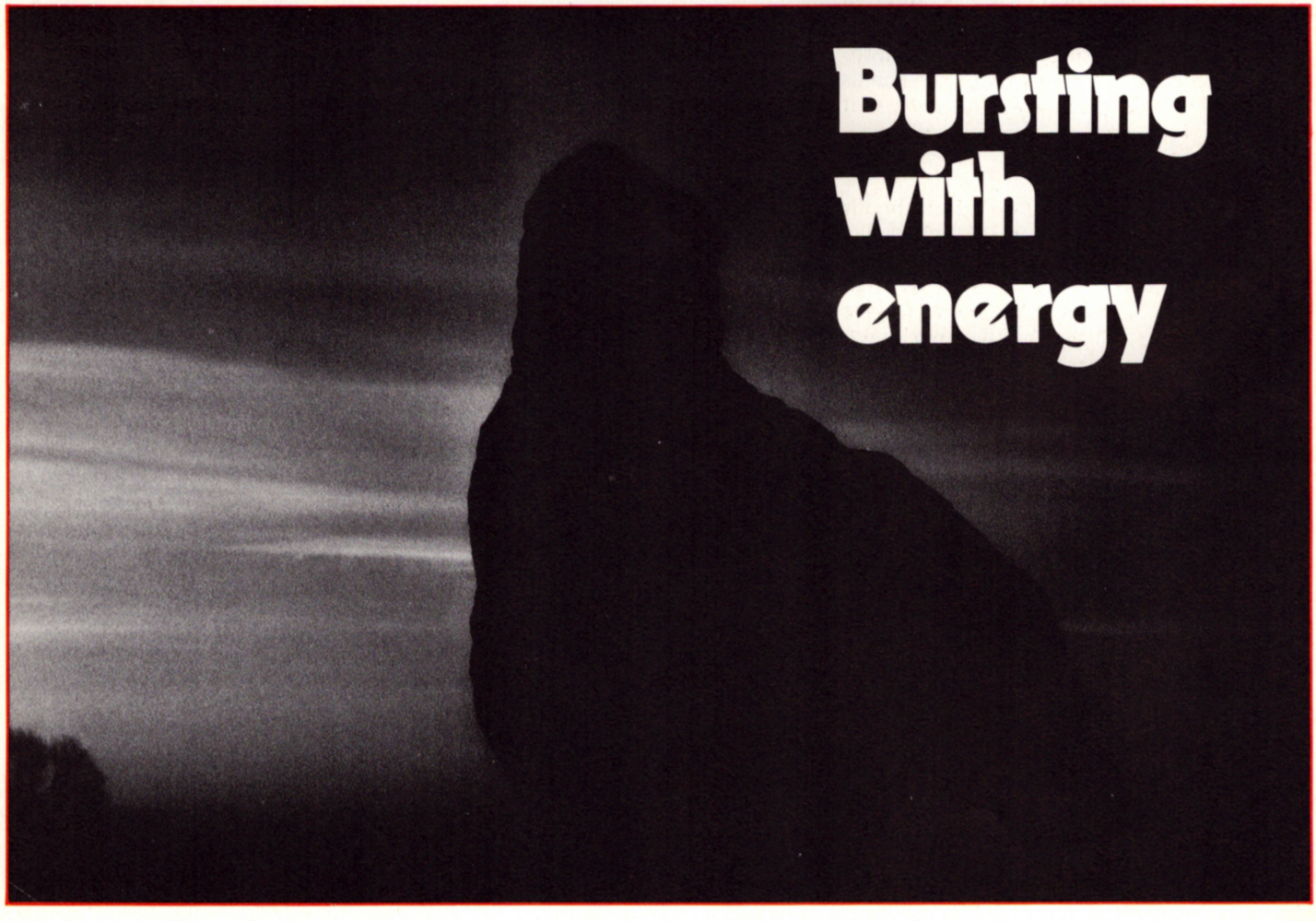
Bursting with energy

Mystics and psychics have long believed that ancient standing stones emit powerful energies. As PAUL DEVEREUX explains, researchers on the Dragon Project seem to be finding – and photographing – proof of them

ALONGSIDE THE RESEARCH into ultrasonics and radioactivity that has yielded such spectacular results, the Dragon Project has been conducting a number of other preliminary monitoring programmes. One of these has been a set of attempts to photograph the Kingstone – the Rollright circle's outlier – with an infra-red camera. Unusual but similar effects have been obtained in three separate sessions, the most startling result at dawn one day during April 1979. On the photograph, a hazy glow is discernible around the upper part of the monolith, with an extremely subtle 'streamer' effect going off at an angle into the sky, cut off by the top of the negative's frame.

A member of the Dragon Project, a physicist at Kodak, examined and tested the negatives. No ordinary explanation was found that proved satisfactory; processing faults, heat from the stone, even freak refraction conditions were all considered but ultimately abandoned. The photographs remain unexplained. Deliberate attempts to reproduce the results artificially have failed. The effects were recorded at three separate dawns, while photographs taken earlier and later on the same days yielded no unusual results – even on the same reels of film exposed at the same locations. The effect is not easily achieved – it is an anomaly. The results must, of course, be regarded with caution because insufficient work has been done on the method as yet, but it could well be that they indicate a worthwhile avenue of research.

An active – and constructively sceptical – Dragon Project researcher is R. B. Hale, an extremely experienced and well-qualified electronics engineer. Among a number of experiments he has conducted are some involving a specially constructed radio receiver. This device receives on a wide band and is designed to pick up only local signals. Anomalous radio signals have been detected using the apparatus at Rollright and at a megalithic site in the Wicklow mountains in Ireland. Attempts at finding a source from which the Rollright signals may be emanating have so far been unsuccessful. Obvious sources like radio transmitters in the general district have been checked and ruled out. The signals are inconsistent and highly localised – like the Geiger results (see page 1600) – in areas only 6 to 8 feet (2 to 2.5 metres) across, something that is not to be expected with normally propagated radio signals. It is just possible that they may in some way be



An infra-red photograph of the Kingstone menhir of the Rollright stone circle in Oxfordshire, England. The hazy glow round the top of the stone is said to be an energy emission; a research physicist from Kodak has examined this and several similar photographs taken by members of the Dragon Project and can find no explanation for the glow. In this photograph the Sun is well to the left of the stone and not, as might be imagined, immediately behind it

associated with those dowsed by Dr Fidler (see page 1580) as coming from stones, but this hypothesis still awaits scientific investigation.

An important recent contribution to the Dragon Project has been made by the biologist Harry Oldfield. Oldfield has taken the problems associated with Kirlian photography (see page 630) by the scruff of the neck and has fashioned the electrophotographic system into a far more useful method of investigation than before. He has shown that electricity is not necessary to produce photographs of the 'auras' around objects such as leaves – they will photograph *themselves* if sufficiently long exposure times are allowed.

A new diagnosis

Thus the criticism that the Kirlian method is simply displaying some electrical effect like corona discharge looks decidedly shakier than it did. Oldfield uses advanced Kirlian cameras that, unlike earlier models, give repeatable results. But he has done much more than this. He has found that when a person is energised by a Kirlian camera, the body becomes both an ultrasonic and a radio 'beacon', and he has developed ways of monitoring this output. He is having great success in scanning patients, analysing their 'energy fields' on an oscilloscope and translating this into a physical diagnosis. The medical world is beginning to show considerable interest in the techniques involved. Oldfield's methods can apparently distinguish between cancerous and non-cancerous tissue in laboratory tests, and it is possible that a whole new era of diagnostic procedure is being foreshadowed by his work.

The Dragon Project suggested that Oldfield might try out his Kirlian techniques on megaliths. He raised an eyebrow and confessed that he hadn't thought of such an application, but the dark hours before dawn on 22 June 1980 found him at the Rollright Stones. The first experiment was an attempt to obtain traditional Kirlian photographs of a standing stone, but his efforts met with little success. Undeterred, Oldfield persisted in Kirlian experiments at Rollright – but using his new methods. On 4 April 1981, success was achieved. Shortly before dawn on that day, a stone in the Rollright circle was wired to a Kirlian camera and 'energised'. The camera – perhaps more accurately described as a 'device' – was there simply to induce an electrical current into the stone in question. This gave Oldfield a norm against which to measure fluctuations in the frequency or amplitude of the current, which, it was hoped, would be affected by whatever energy or force might be at work on or within the stone. Such changes would be registered on an oscilloscope. In addition to this, a decibel meter was rigged up to pick up any sound emitted by the stone, and was set to be sensitive to frequencies reaching into the lower end of the ultrasonic scale – that is around 20 to 25 kHz. As the Sun broke the horizon, a distinct increase in the electrical field was seen on the oscilloscope. More energy was coming from somewhere to pass through the stone! This effect has been recorded several times since – but only at dawn. The experiment has also been tried during daylight hours – but without such changes occurring.

Top: author and ley researcher Paul Devereux monitors anomalous radio signals apparently emitted by the stones at a megalithic site (above) in the Wicklow Hills in Ireland. These strange signals – which are also found at Rollright – are extraordinarily localised, in some cases only about 6 feet (2 metres) across – the sort of 'behaviour' not expected from normal radio signals and certainly not understood, even by experts

As always, early results have to be treated with caution, but it does appear that Oldfield's Kirlian techniques may be as applicable to the study of the energy states of megaliths as they are to the study of living systems.

Numerous other types of work are being tried out within the scope of the Dragon Project. Different types of electrical measurement, for instance, are being tested at various megalithic sites. Both electrical potential and sensitive current measurement in the stones themselves are being attempted.

The most widely publicised rumour associated with supposed earth energies and ancient sites is the incidence of UFOs along leys. Research for *The ley hunter's companion*

A lasting impression

The subconscious – inspiration and intuition – plays a large part in ley research. Ley enthusiast and artist Chris Castle let his subconscious dictate when he engraved his *Visitation at Clew Bay* (left) in 1974. He 'saw' an elemental spirit in the guise of a winged lion guarding four aligned stones that pointed out into the Irish Sea. And psychics, such as Bill Lewis, work closely with members of the Dragon Project to provide deeper insights into the sites that are being researched. Working with archaeologist John Steele, Lewis claims to have discovered a correlation between sacred sites and uranium deposits. He says the ancients believed uranium gave the earth added power, as long as it was left in the ground – to remove it would mean disaster. Did they somehow know that uranium would be an essential part of nuclear weapons?

in 1977 revealed the remarkable fact that 37.5 per cent of the leys being studied nationwide – essentially a random sample – had evidence of UFO phenomena somewhere along their lengths. It was, however, impossible to determine whether this association was with the alignments as such or the *sites* comprising the alignments.

A pattern of faults

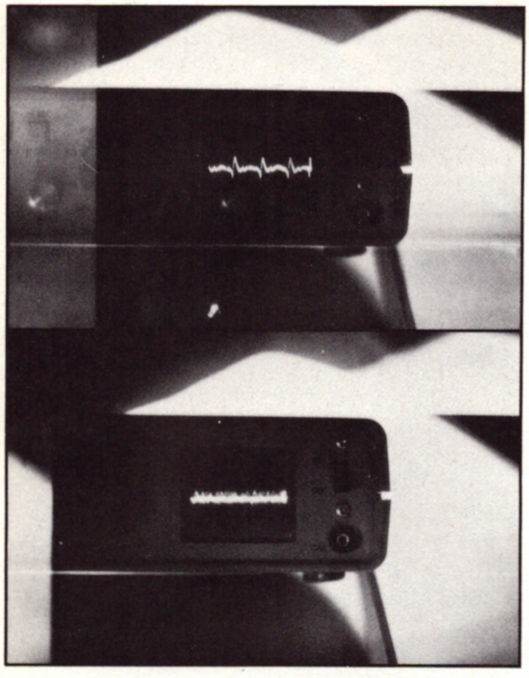
But research *has* revealed possible reasons why stone circles, at least, might be particularly associated with the appearance of anomalous aerial lights. Paul McCartney, a trained geologist working on parts of the Dragon Project's physical programme, noticed that there was a surface fault – a fissure in the Earth's crust – running less than a mile (about 1 kilometre) distant from the Rollright Stones. He knew of the Moel Ty Uchaf incident and that the site was next to the Bala fault (see page 1598). Studying a geological map, he saw that one of Cumbria's major circles, Long Meg and her Daughters, was also within a mile (1.6 kilometres) of a surface fault. Subsequent, detailed research in England and Wales revealed that all stone circles are within a mile of a surface fault or an associated tectonic intrusion. In Scotland the pattern also seems to hold quite distinctly, except for one group of circles in Aberdeenshire that, perhaps significantly, have recumbent stones within their circumference.

A French researcher, Pierre Mereaux, has likewise found that the major megalithic complex around Carnac in Brittany is on an intrusion surrounded by fault lines. Moreover, his research, conducted over some decades, has shown that the Carnac rows largely delineate changes in the magnetic field.

Why should the megalith builders have chosen such geologically significant sites? The convenient presence of stone cannot be the answer, because there are too many cases of megaliths having been brought considerable distances to a site – as the bluestones at Stonehenge testify.

Could it be that there is a geophysical aspect to ancient sacred places? Recent evidence has suggested that movement along faults may produce aerial phenomena caused by piezoelectrical effects that are, in turn, produced by pressure on rock crystals adjacent to the faults. 'Earthquake lights' have long been noticed and even photographed. Michael Persinger and Ghislaine Lafeniere, two Canadian researchers, have suggested that a full-scale earthquake is not necessary to produce such atmospheric phenomena.

Harry Oldfield monitors the change in electrical resistance that occurs when a crystal comes into contact with healer Ken Shaw. Oldfield's development of Kirlian techniques has mainly been concerned with applications in medicine – but is now being applied, with fascinating results, to the study of leys and standing stones



Left: oscilloscope readings showing the comparative behaviour of signals emitted by one of the Rollright Stones after it had been 'energised' by Oldfield's Kirlian equipment, just before dawn and (below left) just after – when the reading is obviously disturbed

Below and bottom: earthquake lights photographed during the Matsushiro, Japan, earthquakes of 1965 to 1967. The lights, which have been recognised as natural phenomena since the 1930s, are still largely unexplained. Modern ley research points to a connection between earth tremors and faults and the distribution of megaliths

Dragon Project is beginning to uncover. At the end of all the research, the patterns and anomalies *may* all be explained away, but some of the results are beginning to appear revolutionary.

Fieldwork commenced in 1978, and it may seem strange that the Dragon Project is still proceeding without having published any firm conclusions. The fact is that the scope of the investigation is enormous, while the project's resources are slim. Moreover, the phenomena being studied are not always present at sites, and complex cycles may be involved. The project is run on a shoestring budget, yet it may eventually produce insights that are as important as the discovery of DNA.

Dragon Project researchers allow themselves wry smiles when they read journalistic writers and over-zealous researchers making wild claims about UFOs and earth energies: they know that such matters will take a lot more research, frustration and perspiration before they are fully understood.

Further reading

Paul Devereux, *Earth lights*, Turnstone 1982
Paul Devereux and Ian Thomson, *The ley hunter's companion*, Thames and Hudson 1979
Tom Graves, *Dowsing*, Mayflower 1980
Francis Hitching, *Earth magic*, Picador 1976
John Michell, *A little history of astroarchaeology*, Thames and Hudson 1977

Even mild geological movements create enormous exchanges of energy.

Because of their positions relative to geological faults, megalithic sites are likely to be bathed in seas of piezoelectricity every time there is a tectonic movement in their vicinity; this could be another form of energy input into the stones. Tectonic movements could be triggered by geological factors and also by the 'shear force' of the Sun and Moon crossing the horizon. This might account for the megalith builders' apparent obsession with astronomy.

Research carried out by Paul McCartney and this author has shown that the main incidence of UFO activity closely parallels the distribution of tremor epicentres in Britain. We are beginning to uncover a pattern that incorporates stone circles, geological faulting and anomalous aerial lights that could be mistakenly identified as UFOs. Perhaps the ancients were aware of this and incorporated such phenomena in their shamanistic rituals.

This is one more of the mysteries that the

Coming up

Native peoples thought of the North American lakes as the homes of numerous divinities – including monsters. But, as PETER COSTELLO relates, flesh-and-blood water animals are the prizes sought by modern investigators

CANADA AND ALASKA, lands scattered with innumerable lakes, do not lack for reports of monsters. Behind these modern reports there is a long legendary tradition among the native Eskimos and Indians.

In the late 1940s the Canadian writer Farley Mowat (then a naturalist in government service) was told about a monster called Angeoa, which had been seen in Tulemaliguak (Dubawnt Lake). His informant was an Eskimo friend, whose father and a companion had seen the creature at the end of the last century. The bones of a great beast had once been found on the shores of the lake: hence its Eskimo name, Lake of the Heaped-up Bones. As for the monster:

> It was beyond the words of the people to tell you about, but my father who saw it said it was as long as twenty kayaks and broader than five. It had a fin which stood up from one end and that fin was as big as a tent. Neither my father nor Hekwaw saw its head and did not believe the beast had a head.

Terrified, the two Eskimos fled, but their kayak overturned. The informant's father survived, but his companion drowned.

This creature was doubtless related to the creature known in the Great Lakes area as Manitou Niba Nabais, the god of the waters and lakes. But these legends are scientifically relevant only as background to modern reports.

Take the case of Iliamna Lake in Alaska. This lake covers 1000 square miles (1600 square kilometres) and is said to be the seventh largest in the world. It is 90 miles (145 kilometres) long, whereas Loch Ness is only 22 miles (35 kilometres) long. In the scattered hamlets around the shores there are legends of the creature snatching children and caribou and biting through canoes.

In 1971 it was reported that the monster broke up the winter ice at Kokhanok, a small village on the south-eastern shore. Children sketched it before it disappeared. Susie Noatak drew it with 'an eye below his mouth'; John Nelson junior drew it as some kind of giant whale or sturgeon, trailing long tendrils. Some of the local game guards are convinced the creature is indeed a large sturgeon. A US Geological Survey worker saw two creatures together. In the mid 1960s some NASA astronauts flying an aircraft over the lake saw great shadows moving in the water. They swooped down over the lake and the shapes vanished. An old Indian told Reuben Gaines, a television personality and writer, that he saw someone shrivel up and die after seeing the lake monster. Some Indians refused to go out in red-bottomed boats, for red annoyed the monster.

Above: the Texas oil magnate Tom Slick, a keen monster hunter. He mounted an expedition to find the legendary monster of Iliamna Lake in Alaska, but failed in his quest. He is pictured here after a fruitless search for the Yeti in the Himalayas

Right: Simcoe Lake, Ontario, reputedly the home of a monster (inset) variously dubbed Igopogo and Kempenfelt Kelly. Reports of the monster go back to the 19th century

Centre right: the classic photograph of Manipogo, the monster of Lake Manitoba, taken on 12 August 1962. The two fishermen who took the picture saw what they 'believed to be a large black snake or eel . . . which was swimming with a ripple action'. They estimated that the hump was about 2 feet (60 centimetres) long. Their boat had an outboard motor, but they were unable to keep up with the creature and it escaped from them

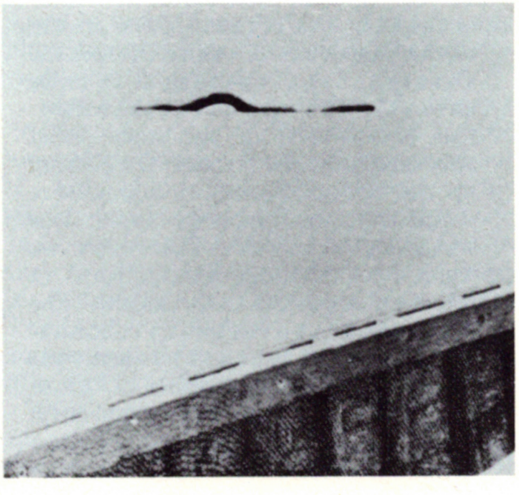
Far right: the lakes north of Winnipeg, Manitoba. The best-known of the monsters reported from this area is Manipogo, reputed to dwell in Lake Manitoba

A giant sturgeon, or some type of whale? These were the questions to which a renowned Texas oilman, Tom Slick, addressed himself when he investigated, with the help of Commander Stanley Lee, the reports that US Navy airmen had seen the creature. But they failed to find any large animal. In 1966 a New York photographer, Leonard Rue, tried again to see if there was anything in the legends, and had equal lack of success. Local people resent the fact that many expeditions go to Loch Ness, but so few to Alaska.

But Iliamna Lake is a bleak place. Other more favoured lakes have received some

investigation. In Simcoe Lake, Ontario, which is near Toronto, a creature called Igopogo has been searched for by several expeditions. During the last century there were persistent reports, which were given greater plausibility by an Indian trapper's account in 1952. In 1963 a creature 'charcoal-coloured, 30 to 70 feet [9 to 21 metres] long and with dorsal fins' was seen by a minister, an undertaker and their families. It has been described by others as a dog-faced animal with a neck the diameter of a stove pipe.

Its supposed lair was in Kempenfelt Bay and it was dubbed 'Kempenfelt Kelly' for that reason. The bay was fouled by a million gallons (4.5 million litres) of raw sewage in July 1980. But a few days later the creature was seen in Cook's Bay by John Bergeron and his Uncle Gaston. It had a head two and half times the size of a human's, a camel's hump, and a tail 7 feet (2.1 metres) long. 'There it was, with eyes as big as a cow's, jumping in the water for several minutes.' Luckily the monster had escaped the pollution.

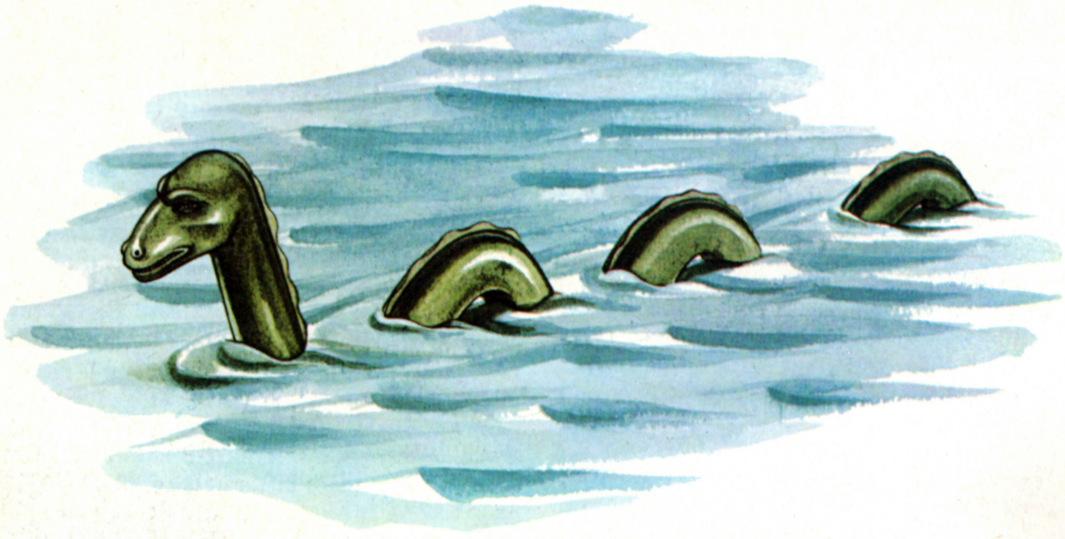


There were also early reports about a monster in Lake Ontario. More recent reports seem to confirm this. And there was another in the nearby Deschênes Lake in 1880 – part of its hairy hide was caught up in a propeller. A 'crocodile' stirred up New Hamburg, Ontario, in 1953. The local Mountie took a shot at it. Other monsters are said to live in some of the remote lakes further north.

Further west, beyond the Great Lakes, lie the numerous lakes of Manitoba. A series of connected lakes lies north of Winnipeg: Lakes Winnipeg, Manitoba, Winnipegosis and Dauphin. Lake Winnipeg alone covers 124 square miles (300 square kilometres).

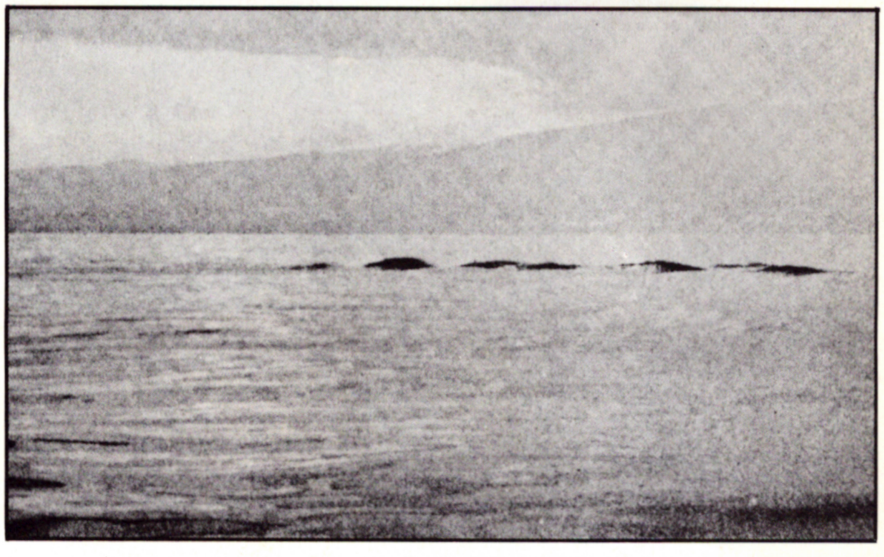
The first report was from Lake Manitoba in 1908. A year later a trapper saw a huge creature swimming at about 2 miles per hour (3 km/h). It had a dark upper surface, which glistened, and its body projected 4 feet (1.2 metres) out of the water.

Other reports followed over the years. In



Left: Ogopogo, doyen of North American lake monsters. This rendering of the creature is a composite of many reports. The beast's name means 'remorseful one', for in Indian legend he was a murderer who had been changed into a water serpent in punishment for his crimes

Below: one of the pictures taken by Ed Fletcher on Okanagan Lake in summer of 1976. The creature, if such it was, remained visible for several hours and was pursued by Fletcher and his companions



1957 two men, Louis Belcher and Eddie Nipanik, saw a serpent-like monster in Lake Manitoba. Their reports and others that year – one witness spoke of hearing 'a bellow like a goods train whistle' – gave rise to a great deal of local concern. The provincial government sent in a team to search the lake for the monster, now dubbed 'Manipogo'. The Minister of Industry and Commerce said the safety and prosperity of Lake Manitoba might depend on the expedition. But the team failed to find any animal large enough to pose any kind of threat, to fishermen or to other lake users.

But still the reports came in. In the summer of 1960 a full-scale scientific investigation was set up (see page 1634). On 12 August 1962 two fishermen, Richard Vincent and John Konefell, snapped what they reported was Manipogo. A Winnipeg zoologist, Dr James A. Macleod, said of the shallow-humped object in the picture: 'If that isn't the monster, I'd like to know what the deuce it is.'

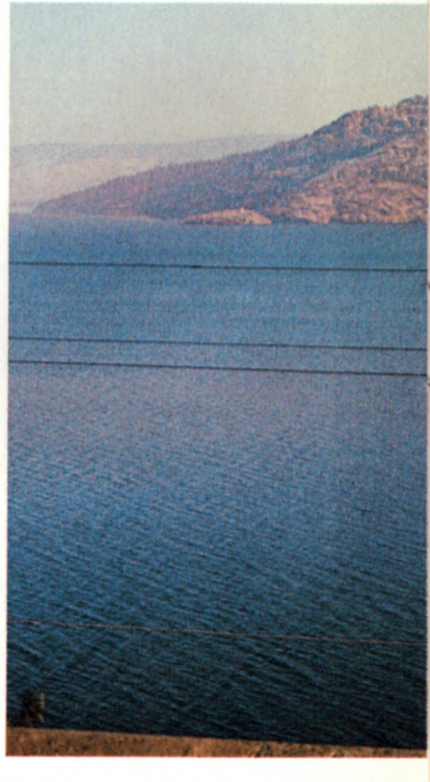
These reports, though numerous, are far exceeded in volume by the evidence from Okanagan Lake concerning the monster there, the great Ogopogo. Already the subject of two books, Ogopogo has been called the Nessie of North America. But Nessie might better be called the Ogopogo of Scotland, because reports of the Canadian monster go back to 1850 – long before the notoriety of Nessie.

Okanagan is a long, deep mountain lake, running north to south in the pleasant fruit-growing territory of southern British Columbia. The details of innumerable reports give a picture of a large, dark-coloured creature with a long neck and humped back. Some sample reports show up the striking similarities.

In July 1890, Captain Thomas Shorts on the steamer *Jubilee* saw an animal off Squally Point, some 15 feet (5 metres) long, with a ram-like head and the Sun shining through its fins. This was one of the first reports; there were another half dozen before 1925, when the rumour of the monster was taken up by a Vancouver paper and its modern history began. The idea, then popular, that the creature was a giant sturgeon was contradicted by many reports of a long-necked animal.

A classic case was the sighting in July 1959 by Dick Miller (the editor of the *Vernon Advertiser*) and his wife. Three days later he published his own account of the creature:

> Returning from a cruise down the Okanagan Lake, travelling at 10 miles an hour [16 km/h], I noticed, about 250 feet [75 metres] in our wake, what appeared to be the serpent. On picking up the field glasses my thoughts were verified. It was Ogopogo and it was travelling a great deal faster than we were. I would judge around 15 to 17 miles an hour [24 to 27 km/h]. The head was about 9 inches [23 centimetres] above the water. The head was definitely snake-like with a blunt nose. . . . [They turned the boat round to approach the creature.] Our excitement was short-lived. We watched for

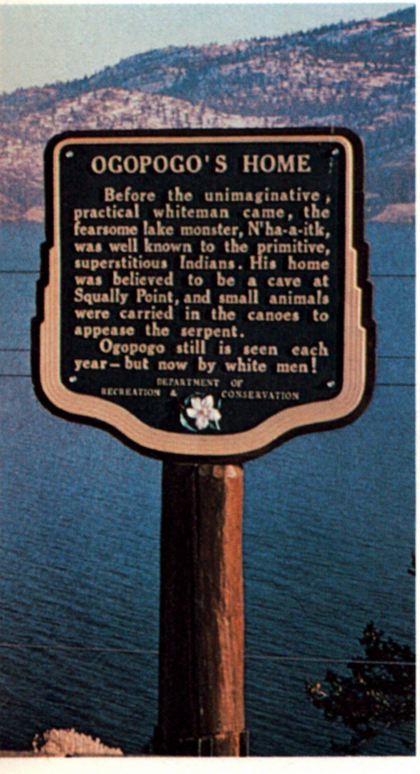


Above: Arlene B. Gaal, who has made Ogopogo her special study. In 1981 she photographed the monster, she believes

Right: Ogopogo, as filmed by Art Folden in August 1968. When the moving picture is viewed, three humps are apparent here

Above right: the creature leaves a wake as it moves off at high speed

Below: this plaque reflects the importance of Ogopogo to local tourism



about three minutes, as Ogie did not appear to like the boat coming on him broadside, very gracefully reduced the five humps which were so plainly visible, lowered his head and gradually submerged. At no time was the tail visible. The family's version of the colour is very dark greenish. . . . This sea serpent glides gracefully in a smooth motion (without snake-like undulations sideways). This would lead one to believe that in between the humps it possibly has some type of fin, which it works together or possibly individually to control direction.

Ogopogo has been the subject of a much disputed ciné film, taken by Art Folden in August 1968. He and his wife were driving back to their home in Chase, along the shores of the lake. At a point on Highway 97, just south of the town of Peachland, and about 300 yards (300 metres) from the lake, they saw something large moving through the water.

Art Folden, as luck would have it, was equipped with an 8-millimetre ciné camera, loaded with colour film and fitted with a telephoto lens. There was a short run of film left over from his coverage of the day's family outing. Focusing on the bay below he exposed a minute of film in short bursts, photographing the object only when it was visible on the surface.

Was Canada's most celebrated monster 'in the can' at last? Reluctant to expose himself to publicity, Folden kept quiet about the film, showing it only at home to his friends and relatives. A year later, in late 1969, his brother-in-law persuaded him to show the film publicly. When it was screened in February 1970 it caused a sensation. There then followed a spate of well-authenticated reports of sightings, but the film itself was disputed.

Pine trees in the foreground in some shots suggested that the object was about 60 feet (18 metres) long – the size of a canal barge. It was some 3 feet (1 metre) across. It was clearly moving very fast with a definite wake. Some viewers thought they could make out a head and tail. Many local people were unconvinced, however. But Arlene Gaal, a local writer and author of a book dealing with the story of the Okanagan monster, investigated the site where the film was made, and became convinced that Art Folden's film showed some 'unusual form of life' in the deep waters of the lake.

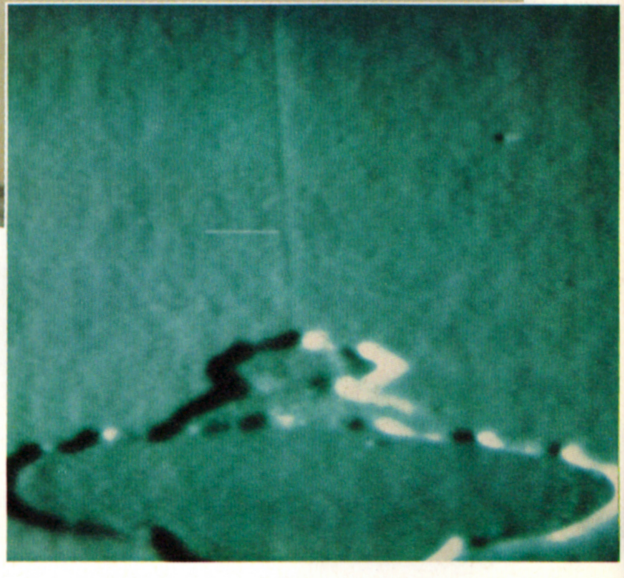
In 1967 a black and white photograph, ostensibly showing Ogopogo, was discovered in the files of Kelowna Chamber of Commerce. The man who took it did not want any publicity for himself, even when the photograph was published in the local paper. He claimed to have seen the hump-backed creature in a small bay near Kelowna Bridge, but it had disappeared by the time he took the photograph. The picture probably shows 'windrows' – patterns on the surface created by the wind, and giving the appearance of humps.

Every year more reports came in. On 3 August 1976 a set of five photographs was taken by Ed Fletcher of Vancouver. For several hours that day he and his party chased Ogopogo back and forth while he took his series of colour photographs. These do indeed show a long, humped object moving through the water. Was it the monster? Or merely an effect of standing waves? (These are the stationary or slow-moving waves created where ordinary waves, travelling in different directions, overlap.) The witnesses had no doubts: they spoke of seeing a head and 'two things standing up from the head like the ears of a Dobermann pinscher'.

If any place provides ideal conditions for investigating reports of lake monsters it is Okanagan Lake. But, as we shall see, only a few intrepid scientists and laymen have taken up the challenge they present.

The debunkers' attempts to sink the monsters are described on page 1634

The camera never lies?



Massive scientific expertise has vindicated Billy Meier's spacecraft photographs, according to his supporters. PETER BROOKESMITH pits these claims against the rather different conclusions of skilled ufologists

THE PHOTOGRAPHS TAKEN by 'Billy' Meier of Pleiadean spacecraft as they flew around the valleys near Hinwel, Switzerland, are among the most striking UFO pictures ever published. They are so striking that they evoke that paradoxical response: *too* good to be true. But after a while one realises, looking at these elegant productions, that one's instinct has backed away from them for a less cynical reason: the pictures simply don't *fit* with one's sense of light and shade as seen in the real world. They are visually disjointed, offending one's sense of balance, clashing with one's memory of how things look. Then, on a closer look, certain patterns in the pictures emerge – and certain suspicions are aroused.

Is it coincidence, for example, that so many pictures of the same craft seem to show the flying disc at exactly the same angle to the camera, despite the very different locations and times of day at which the pictures were supposedly taken? Why do the reflections and shadows on the Pleiadean spaceships appear the same, too, despite the various backgrounds? Why are the undersides of the craft always so dark – as they would be if they were models, say, close to the camera? Why does only one picture, of extremely low quality, exist of a landed disc? Is there any significance in the massive preponderance of shots in which the craft are shown against a clear, light sky – the best type of background on which to superimpose a UFO image?

A Type-4 spacecraft over Mount Auruti, Switzerland, photographed by Billy Meier on 29 March 1976 (above). Two computer-enhanced images made from this photograph (above right) reveal a great deal about this picture. The left-hand image shows, in the words of Ground Saucer Watch who made the computer analyses, 'evidence of a linear structure' above the craft – in plain English, a string or a thin rod supporting the object. The structure is equally clear in the computerised enlargement in the second image. In addition, study of the focus in this picture indicates that the object is close to the camera and is therefore small – about 8 inches (20 centimetres) across, not 23 feet (7 metres) as claimed

Wendelle Stevens and Genesis III – whom it seems fair to call both investigators and publicists of the Meier case – have their own answers to some of these questions. In an interview with the ufologist Timothy Green Beckley, Wendelle Stevens rather disarmingly remarked:

> First of all, photographs are poor evidence because there are so many things that we can do technically to produce images. However, there are also so many ways we can detect a hoax. We can tell if we are dealing with superimposed overlays, reflected images,

> double exposures. We can tell by looking through special microscopes and searching for grain density and grain patterns. We can pretty much tell if an object has been thrown into the air or suspended by something in the air.

And in keeping with that scepticism, the book published by Genesis III, *UFO . . . contact with the Pleiades*, shows computer-processed versions of the photographs that appear to validate their authenticity. It is when Wendelle Stevens starts to explain some of the computer enhancements that the reader's credulity is stretched. Says the colonel:

> We can [analyse photographs] with a computer by studying the edges around any given object. In high magnification an edge is seen as a series of shock waves. There is a special formula for the spacing of these shock waves that make up the edge. How strong they are, how far apart they are, will tell you how far apart that edge of the object is from the camera. If the body is in motion, the shock waves are compressed on the leading edge, and expand on the trailing edge.

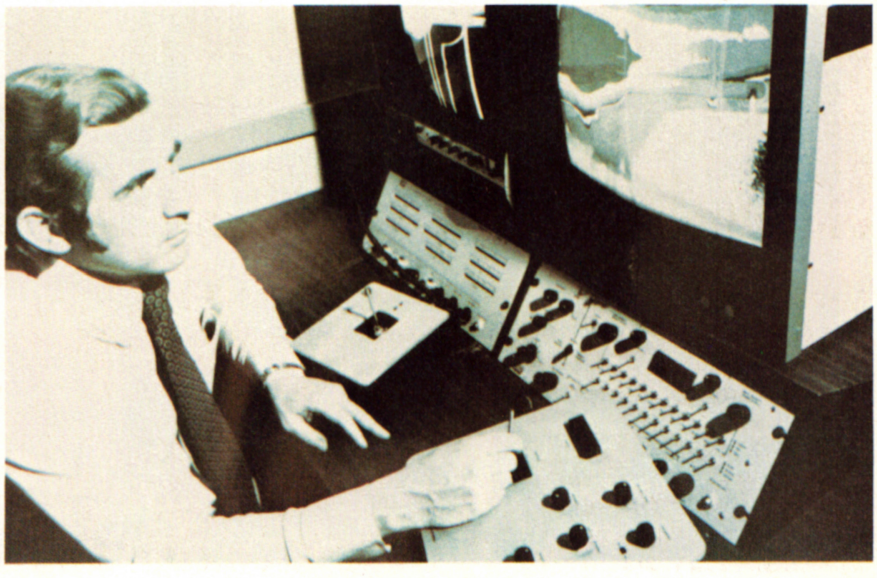
In fact, nothing of the kind happens. What this particular computer process does is enhance the picture contrast in areas where the image brightness varies – especially at the edges of features, making it possible to make judgements about how far the object photographed is from the camera. In some cases, it is possible to intensify otherwise hard-to-detect strings or supports attached to the object. This has nothing whatever to do with shock waves, though Stevens has repeated the idea more than once.

In Genesis III's book, the 12 or so pictures purporting to show analytic enhancements of Meier's pictures are accompanied by details of the various tests to which the photographs were subjected. It is claimed that the computer enhancements showed how the light values of the landscape are consistent with those on the bottom of the craft. Supposedly, the test eliminates double exposures or 'paste-ups' – splicing images from two different transparencies together. So far, perhaps, so good. The name of a reputable computer systems company, De Anza Systems, appears on the edge of one frame.

Kal Korff took the simple step of asking Mr Wayne Heppler, manager of De Anza Systems, if an analysis had been performed for Genesis III. Replied the honest Mr Heppler:

> What these guys did was come down to De Anza Systems claiming that they wanted to *buy* a computer from us. So we took one of their pictures, one showing the UFO, and enhanced it to make certain parts of the picture stand out. Then they took pictures of it, left, and stated they would get back in touch with us. And we haven't heard from them since.

Korff then asked if De Anza had the technical capability to analyse the pictures. The answer: 'No. We are in no position to do an analysis.'



William H. Spaulding, Director of the Western Division of Ground Saucer Watch (GSW), at the console of the image-processing computer with which GSW analyse UFO photographs. GSW's verdict on the Meier pictures that they studied: 'total hoaxes'

At a lecture at the UFO '80 Symposium held in Oakland, California, in August 1980, Jim Dilettoso of Genesis III said that 'z-scale contouring' and 'edge identification' tests were run on the pictures. The only drawback to this is that these are simply colour contouring techniques (and can be used to analyse the 'density' at each point of an image – its lightness or darkness). They are *not* light distortion tests, such as edge enhancement, which might reveal the information Genesis III claim to have gained by the techniques.

Dilettoso also (perhaps rather rashly) took exception to a Ground Saucer Watch (GSW) colour contouring of one of the Meier pictures. This shows a similar level of light reflectivity on both the ground and the Pleiadean spacecraft – indicating that *something* is wrong with the photograph, since the

This photograph (left) was taken within a few minutes of the one on the previous page. The craft is said to be hovering beyond the tree, which is about 165 feet (50 metres) away. Two computer-processed versions appear opposite. The edge enhancement on the left revealed, according to GSW, inconsistencies between the shadows on the disc and on the tree. This suggests that the UFO and landscape images have been superimposed. The colour-contoured image on the right suggested to GSW that the UFO image was actually superimposed *on top* of the tree image, as if the UFO were closer than the tree – 'indicating very sloppy work', in Kal Korff's words

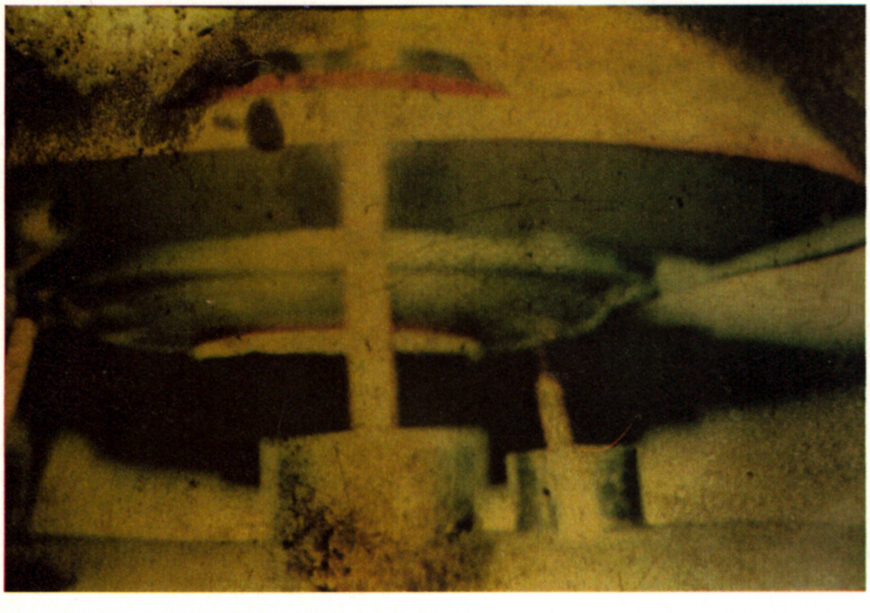
materials, at the claimed distances, should reflect (and so colour contour) differently. Dilettoso's objection was unfortunate, since even Genesis III's computer-generated picture shows both the craft and its background in the same colour contour.

It did so, Kal Korff discovered, for reasons that could prove nothing about the authenticity of Billy Meier's photographs. According to Ken Dimwiddie, one of the technicians at De Anza Systems, who was present when Dilettoso appeared in the guise of a prospective customer, it was Dilettoso himself who assigned the colours on the computer's read-out screen. In other words, the colours may indicate almost anything about the actual qualities of the original photograph. They have little value except to satisfy Jim Dilettoso's aesthetic fancy.

Computer-aided analyses of the Meier pictures by Ground Saucer Watch, however, are devastating by comparison. They inspired two GSW researchers, Fred Adrian and William Spaulding, to describe them as 'hoaxes, both crude and grandiose'.

Even without the aid of computer enhancement the photographs are dubious. Shadows on the Pleiadean craft do not conform to the light in the landscape, and the sharpness of the UFO images indicates that the object shown is extremely close to the camera – as a model would be. (GSW's estimate is that the various 'spaceships' are, in fact, between 8 and 12 inches [20 and 30 centimetres] in diameter.) Fuzziness that would result from atmospheric effects is often lacking.

Where the images are more consistent with expectations, one is still left baffled by the testimony of Meier himself. Despite his



Below: this picture, from a scorched negative found in Meier's barn, was never intended by him to be published. It shows, unmistakably, a model spacecraft on a table-top. Meier admitted that he possessed models of the Pleiadean craft – made by his children from his descriptions, he insisted

Below right: Billy Meier kneels between Wendelle Stevens (writing) and Lee Elders, co-author of *UFO . . . contact from the Pleiades*. The child is Meier's youngest son

constant contacts and the priceless photographic evidence he was gathering on behalf of mankind, Meier never bothered to repair or replace his allegedly broken camera, whose lens was stuck, focused at infinity. Yet different focusings *do* seem to have been achieved – resulting in 'distant' objects coming out as suitably fuzzy.

But then the testimony concerning Meier and his photographic techniques occasionally leaves the disinterested enquirer gasping. It should be pointed out that Billy Meier lost his left arm in an accident, which one would expect to make for difficulties with a camera. Wendelle Stevens nevertheless has made the startling claim that Meier shot all his pictures from the hip, because the mirror in his camera had 'jammed closed' as well. And yet he manages to centre his UFOs in every frame with amazing precision.

Jim Dilettoso also says that a professional photographic expert claimed he would need 'a million dollars' to duplicate the Meier pictures. Less excitably, Wendelle Stevens attempts to debunk the claims that the UFOs are models by asking: 'How many models can a one-armed man carry on a moped when he is driving with the only arm he's got?' One might reply: 'As many as will fit in a bag.'

So, what is one to make of the Meier case?

Certainly, the material evidence is anything but convincing, and the tales told by Meier have (as GSW have pointed out) all the hallmarks of an Adamski extravaganza (see page 203), updated and technically sophisticated for a more demanding age.

It is disheartening to learn that Stevens received an invitation to present his case to the House of Lords UFO Committee, who should have known better than to invite him in the first place.

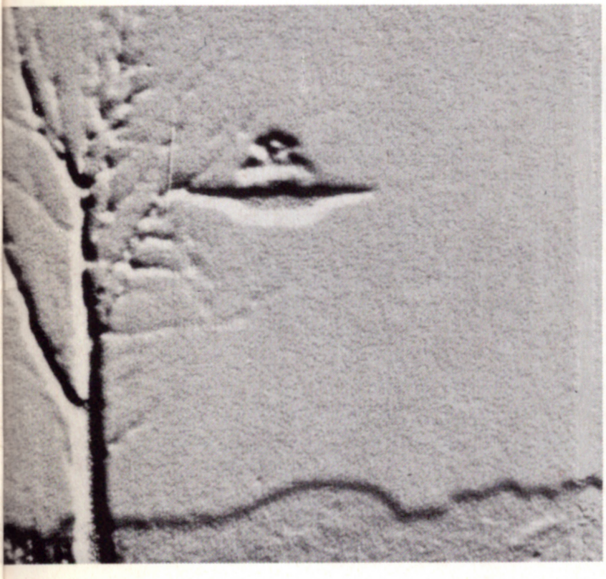
Genesis III come out of the affair in greater embarrassment than Meier, who, after all, is apparently renowned for being 'a sort of person who gets great satisfaction out of fooling the authorities'. Genesis III have published some remarkable claims on behalf of Meier, yet none of those claims has been validated by independent research. Wendelle Stevens may attempt to disarm the ufologist Jim Lorenzen by saying, 'As you well know, Jim, the book was never designed to present any hard facts,' yet it gives every impression of doing just that.

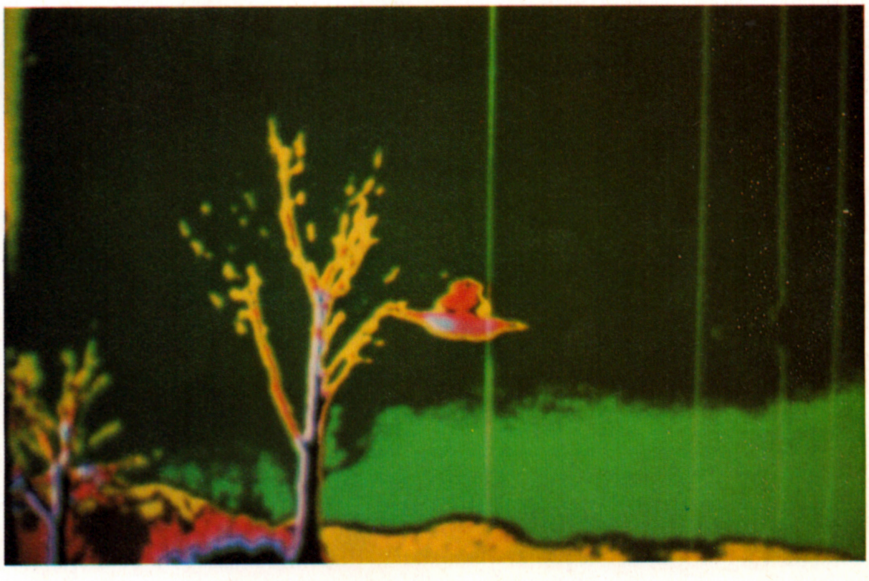
As for Meier himself, it is possible that some *subjective* experience lies behind the discredited material evidence. If the stories of voices in the head, going for rides in 'pear-shaped UFOs' with 'a very old man' at the age of five, and the sightings he had from a very early age are anything to go by, this may be the best explanation. In which case, the model spacecraft (whose existence Meier doesn't deny) may well have been constructed as a result of an actual series of contactee experiences, however unlikely it is that these represent an attempt by any Pleiadeans to get in touch with us on Earth. If so, then Billy Meier has unfortunately allowed his experience to be turned by others into something like an industry.

Further reading

Lee J. Elders and Thomas K. Welch, UFO . . . *contact from the Pleiades*, Genesis III Publishing (Phoenix) 1980

Kal K. Korff, *The Meier incident*, Ground Saucer Watch (Phoenix) 1980





Left: Meier reported that these discs were photographed about 1½ hours after the one seen above and on the previous pages. GSW found that the focus on the discs is much sharper than on the trees, showing that the discs are much closer. Again, there is evidence that the UFO images were superimposed on the landscape picture

Luck, judgement and psi

Do we make our own 'luck'? Do we use the subtlest influences of ESP to get what we want? JULIAN ISAACS explains the theory that claims that we can, and do, shape our everyday lives through psychic means

AMERICAN PARAPSYCHOLOGIST Rex G. Stanford formulated a theory – or, in the scientific jargon, a 'model' – that seeks to provide a framework within which the relationship between psi and everyday life can be examined. He gave this model the uncompromisingly academic title 'psi-mediated instrumental response', or PMIR (see page 1570), and he used it to explain how ordinary, 'non-psychic' people can bring about what they want through the subconscious use of ESP or psychokinesis (PK). But, assuming that the hidden use of psi is as widespread as Stanford claims, what is the mechanism behind it?

There seem to be several possible mechanisms involved; one of the commonest being implicit when a person instinctively alters his or her behaviour as a direct result of information received, more often than not subconsciously or subliminally, through ESP alone, even though this form of instant adjustment may appear to be no more than absent-minded deviations from a rigidly followed routine. Stanford quotes the following incident as an example:

A New Yorker was travelling by subway to pay a surprise visit to some friends living in another part of the city. At the 14th Street station he should have changed trains but instead 'absent-mindedly' walked out into the street. Realising his mistake he decided to walk the six blocks to his friends' apartment. But as he was walking along he bumped into his friends, who were on their way to an appointment; nevertheless they were pleased to see him and chatted with him for some time. So he had actually made the 'right' move at the 14th Street station by walking out of it, even though it was 'wrong' in normal terms. If he had made the correct change at the station he would not have met his friends at all.

A correspondent of parapsychologist Rex G. Stanford met his Congressman – whom he had assumed was in Washington – in the New York subway at *precisely* the right moment to discuss urgent political issues with him. Stanford believes that such meetings are not accidental: we cause them to happen – but only when our need is at its most pressing

The same person also related another instance of everyday PMIR that highlights several more of its features. He had received a printed letter from his Congressman, Mr K, concerning the importance of several issues that were to be raised in the forthcoming session of Congress upon which Mr K would have to vote; Mr K requested suggestions, to be made on a tear-off form, as to how he should vote. Stanford's correspondent left the letter unanswered for some days, although he cared passionately about the issues raised. Then one night he decided to complete the form, and wrote a covering note, intending to give it to his secretary to post the next day. However, events overtook his intentions. The next morning he left for the office a little later than usual; he went to his customary subway station, arriving on the platform less than a minute before the incoming train. While he waited he felt a hand on his shoulder: he turned around – and there was his Congressman. They boarded

the same train and spent the journey discussing the political issues that concerned them both. He had never met the Congressman in those circumstances before and has not since. And he had assumed that Mr K would at that time be in Washington rather than New York.

This story embodies several of the central points of the PMIR model; one is that the 'coincidental' meeting happened only when Stanford's correspondent felt an urgent need to discuss the political issues with his Congressman; and although all his actions were perfectly ordinary ones, the timing of his crucial 'mistake' was all-important. It is possible that both men had unconsciously co-ordinated their behaviour so that they met to mutual advantage.

Another example of changing the timing of routine behaviour by the use of ESP to one's own advantage concerns Joseph Friedman, a lecturer in parapsychology. He relates how he had been feeling increasingly annoyed by having to wait for long periods for a bus from his home in west London. Then one day he decided to do something about it, by deliberately using PMIR. This took the form of his waiting in his house until he felt the irresistible urge to rush out and catch the bus. He tried it – and he claims that the length of time he waited at the bus stop after that was dramatically reduced.

An unfair advantage?

This case was an example of fairly instant 'payoff' but everyone knows someone who spends most of his life waiting for his luck to change for the better. Stanford believes that PMIR is behind most so-called runs of 'luck' – both good and bad. Just as psychic means can be used, consciously or subconsciously, to bring about advantageous events, so they can also be used to one's own disadvantage – by someone who is basically self-destructive or riddled with guilt.

Parapsychological research seems, in fact, to be moving towards a confirmation of the power of positive thinking; since the 1970s American studies seem to have indicated that *visualising* PK increases the chances of it happening. But the determined pessimist, always literally envisaging the worst, is actually supplying his psyche with images that it accepts as goals, which it then actively works to bring about, inhibiting the achievement of positive results – perhaps independently of the conscious intentions and desires of the pessimist himself.

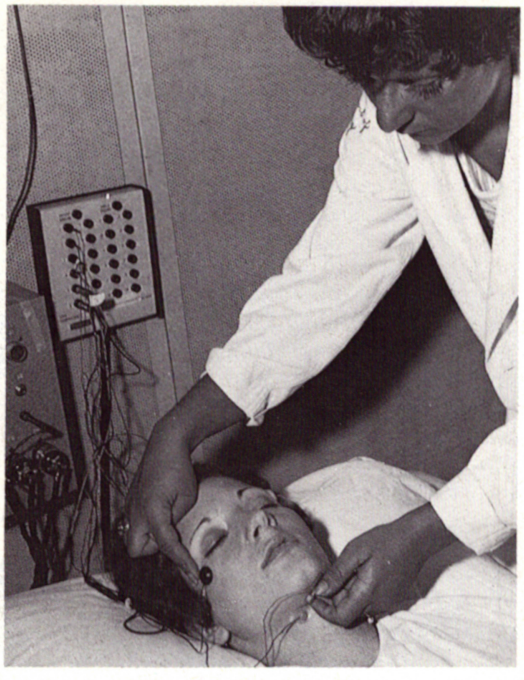
One of the most startling assumptions of the PMIR model is that very complex situations can be affected by PK. This is one of the most bizarre aspects of PK and operates in an entirely different way from our normal skills, which tend to decline sharply in effectiveness as the task becomes more complex.

But many examples of hidden PMIR in everyday life seem to come about fairly simply. Stanford quotes a case where a couple who are strict vegetarians found themselves in an American city they had never visited before. They desperately wanted to eat at a vegetarian restaurant but had no idea where to find one. They stopped at a roadside diner; a group of people came in and sat at the next table – and proceeded to discuss the respective merits and exact whereabouts of several vegetarian restaurants in the city. Not only that, but they discussed Indian vegetarian restaurants, which serve a type of cuisine much prized by the couple and extremely rare in the United States. Presumably the PMIR here acted by influencing the group's decision about which roadside diner to visit.

In Britain some of the commonest PMIR experiences seem to involve the telephone.

Andy telephones his friend, author Julian Isaacs. They have discovered that whenever Isaacs has a strong need to talk to him, Andy feels an equally strong compulsion to call him on the telephone. Sometimes he even hears Isaacs calling 'Andy!' It seems that the very idea of calling someone often activates a latent telepathic link

Perhaps the *idea* of ringing someone tends to activate a telepathic link; often X telephones Y and discovers that Y's line is engaged – because, as it turns out, at that very moment Y is trying to telephone X. Another similar experience is where you think of contacting someone and then promptly bump into them 'by accident', or they telephone soon after you thought of them. This happened frequently to me in connection with one friend in particular, Andy, who lived some distance away and did not possess a telephone. Every time I had a real need to contact him he would telephone at that moment. Eventually this became so noticeable that I would deliberately try to make him telephone, 'telling' him to do so by ESP. It worked, demonstrating that the effect was no accident. In the end my friend would actually hear me shouting 'Andy!' The Irish have long recognised this telephone-PMIR, entitling it 'the bells', meaning that one hears



bells in one's head when someone is about to ring.

This raises the question of whether non-conscious ('non-intentional') PMIR can be made deliberate. Stanford proposes the theory that precognitive ESP, such as that involved in premonitions, is particularly likely to get through to our conscious mind because one of the functions of precognition may be to lessen the shock of the predicted event when it happens. Of course some types of precognition enable us to take avoiding action, and therefore the event never takes place. But some cases are unavoidable; we might have a premonition that involves someone else – a loved one suffering a heart attack, for example. Even if we knew, through ESP, that it was going to happen there is nothing we can do about it, but Stanford believes that the precognition serves as a buffer against the event.

Secrets of the sleeper

And of course dreams seem to be a very common outlet of unintentional ESP, although most people are not aware of it, either through poor dream recall or lack of interest. But participation in a dream group, where one is encouraged to recall and discuss one's dreams, rapidly reveals ESP at work. The classic studies of dream ESP at the Maimonides Center in New York have proved dream ESP to be widespread. But using one's psi deliberately is another matter; the mechanism behind it can perhaps be best understood by looking at what we know about factors that inhibit or prevent PMIR.

One of the essentials in encouraging PMIR is flexible behaviour. Often the potentially rewarding situation that one detects through ESP demands the sort of action to bring it about that is unusual or even bizarre. Sometimes absent-minded 'slips' – as in the case of the 'accidental' meeting with the Congressman – can achieve the goal, but often it requires more than minimal deviation from normal behaviour and as such it can be achieved only by those who are prepared to act spontaneously. People with lives that are rigidly timetabled have fewer opportunities for PMIR. Many PMIR situations seem to happen to people on holiday, when their normal day-to-day routines are forgotten. But it does seem that an acceptance of the reality of psi and a readiness to recognise PMIR when it occurs are essential in order to encourage it to happen more often.

Stanford also examines the mechanism behind petitionary prayer and compares the psychological stance of the person who prays with that of the PK agent in laboratory work. He concludes that both PMIR and the answers to prayers are possibly the same thing, dressed up in different beliefs. They both work best when the need is greatest and when the subject does not consciously try to bring about the desired effect. In prayer, the request for action is made to an apparently external agency – God, the saints, or the gods – who is believed to have the power to answer the prayer, with whatever action that might entail. Stanford controversially implies that human PK, and not divine intervention, may well be the agency that answers prayers. Of course if this is true then unanswered prayers can be explained as a direct result of harbouring negative or guilty feelings.

But even without attempting to control or direct one's spontaneous psi, the discovery of hidden PMIR adds a new dimension to everyday life. On investigation, PMIR reveals some surprisingly far-reaching and complex interactions in daily life, and the picture that emerges from Stanford's study is of human involvement with a much wider range of events in both time and space than we have hitherto suspected.

Above left: an experiment in dream research at the Maimonides Center in New York. Work there has shown ESP to be extremely common in dreams, even among people who do not consider themselves to be psychic. Does everyone therefore in some way use this dream ESP?

Right: Stanford's research points to a human, not a divine, source that effectively answers petitionary prayers. Controversially, he claims that earnest prayer activates one's own capacity for PK and it is this mechanism that 'answers' the prayer. Unanswered prayers might therefore be a case of one's own negative feelings inhibiting a positive result

Post script

Your letters to THE UNEXPLAINED

Dear Sir,

I read with interest the articles in issues 30 and 31 concerning the loss of the First-Fifth Norfolks at Gallipoli on 12 August 1915 and the alleged sighting of the incident by 22 New Zealand soldiers. As the former historian at the New Zealand Ministry of Defence I took a special interest in this matter and made a careful investigation of it.

I agree with Paul Begg's conclusion that Sapper Reichardt did not see the 'disappearance' of the First-Fifth Norfolks. The story does not 'fit' with regard to either time or place. I do not believe that there is the slightest possibility (as Begg suggests) that the First-Fifth Norfolks wandered around disorientated for nine days to be seen eventually by Reichardt and the others on 21 August. Reichardt was specific as to place – 'about 14 to 18 chains [900 to 1100 metres] from the fighting in *British held territory*' (my italics) – which means that the First-Fifth Norfolks would, in this case, have been wandering about within British lines. A body of several hundred men would hardly have escaped scrutiny over such a long period. With prominent features all around and the sea close by, it seems inconceivable that a commander could be lost to this extent in such a small area, and British lines were known to lie in the direction of the sea.

At another point Begg raises the possibility that Reichardt confused the dates (21 being the reverse of 12) and that the sighting was actually on 12 August. This too can be discounted for the simple reason that the statement as originally published in the New Zealand UFO magazine *Spaceview* is headed *28* August (not 21 as given in *The Unexplained*).

Several other of Begg's arguments are open to question: for example, it is quite conceivable that an ageing, poorly educated man such as Reichardt would confuse a regiment with a battalion, and 50 years afterwards he would naturally describe the location as ANZAC – the place where the Australians and New Zealanders landed is, after all, known as ANZAC Cove; he would no doubt have been referring to the general area held by them.

Information that has recently come to light in New Zealand throws further doubt on the 'sighting'. Newnes, one of the alleged 'witnesses', turns out to have been a trooper in the Auckland Mounted Rifles rather than a sapper in the New Zealand Field Engineers. A person who forgets which unit and arm of service he was in can hardly be regarded as a reliable witness. Neither Newnes nor Newman (whose initials were, incidentally, I.L. not J.L.) was on Gallipoli at the time given in the original statement – 'in the morning' of 28 August 1915. Both were evacuated because of illness – Newman on 5 August and Newnes on 21 August. These facts, drawn from their service records at the New Zealand Ministry of Defence, immediately throw serious doubt on the authority of the statement.

The statement was undoubtedly written by Reichardt (not, as Begg suggests, by someone other than the signatories). According to Gordon Tuckey, who obtained it, Reichardt had attended a public meeting in Rotorua to discuss UFOs early in 1965. Following the meeting, he approached Tuckey and 'intimated that he had a story of his own to tell'. A meeting was subsequently arranged at a private house and Reichardt recounted his story. He refused to allow a tape recording to be made, but some weeks afterwards provided a written statement. 'It was in his own handwriting,' recalled Tuckey, 'and was signed by himself and the other two alleged witnesses.' Tuckey never met the latter. Reichardt had obviously seen them at the 50th jubilee of the ANZAC landing, which took place at Rotorua between 24 and 26 April 1965. (Signing the statement would have been one of Newman's last acts, for he died on the 26th!)

Unlike Begg, I do not believe that Reichardt saw the disastrous attack by the Sherwood Rangers on 21 August. Reichardt was not on Rhododendron Spur on that date. Moreover, like the previous First-Fifth Norfolks' attack, the Sherwood Rangers' assault took place in the late afternoon. Apart from Reichardt's own assertion that the incident occurred 'in the morning', it seems most unlikely that such a visually striking cloud formation could remain present all day – Reichardt implies that it was visible at daybreak – without attracting widespread attention from the thousands of men in the vicinity. The fact that a mere three 'witnesses' have so far belatedly come forward suggests that few saw the clouds.

My own conclusion is that Reichardt's memory had become confused. I believe that he may have seen a unit march into a patch of ground mist at some stage of his service at Gallipoli and that the men of the unit may have taken cover, perhaps, viewed from a distance, giving the illusion of having disappeared.

Probably he heard accounts subsequently of the battle on 21 August, in which several battalions in the Sulva Bay area lost their direction and inclined too far to the north. He may have heard rumours of the 'disappearance' of the Norfolks and later read accounts of the 'lost battalion'. As time passed he may have convinced himself that he had witnessed the 'mysterious' event described in the despatch sent by Sir Ian Hamilton, Commander-in-Chief of the Mediterranean Expeditionary Force, to Lord Kitchener, the Secretary of State for War.

This explanation is given added weight by the importance Reichardt attached to the account of the incident, along with two earlier 'disappearances', that he claimed to have seen 'in one of the official histories of the Gallipoli campaign'. No official history recounting such events can be located. More probably, Reichardt saw accounts of them in some popular book dealing with unidentified flying objects or military mysteries and mistakenly decided that they were authoritative accounts. He was not a well-read man (it is most unlikely that he ever read the declassified *Final report of the Dardanelles commission* in 1965, as Begg suggests) and possibly fell a victim to one of the more sensational descriptions of the loss of the First-Fifth Norfolks. According to Tuckey, Reichardt was a British Israelite and had 'linked the happening, in his own mind, with his religious beliefs', fully expecting 'the missing troops to be returned presently to help fight the battle of Armageddon'.

Yours faithfully,

I.C. McGibbon Wellington, New Zealand

Send *your* letters to THE UNEXPLAINED, Orbis House, 20–22 Bedfordbury, London WC2N 4BT

THE WORLD'S MYSTERIOUS PLACES – 31
The garden at Bomarzo, Italy